pala-an. When it is ready to serve, the five men again go to the top of the structure and eat it, together with cooked rice, then they take the bamboo cooking tube, tie some of the sacred vines from behind the curtain and fasten it to one pole of the pala-an. The men in the house are free to eat and when they are done, the women dine.

In the afternoon, the people begin to assemble in the yard where they are soon joined by the medium carrying a spear in one hand, a rooster in the other and a rice winnower on her head. She places the latter on a rice-mortar, close to the pala-an. Uncovering it reveals a small head-axe, notched chicken feathers, shells, five pieces of betel-nut and two leaves, a jar cover, a dish of oil and a coconut shell filled with rice and blood.

At the command of the medium, four or five men begin to play on copper gongs, while the wife of the host comes forward and receives the spear and rooster in one hand. The medium takes the head-axe and then the two women take hold of the winnower with their free hands. Keeping time to the music, they lift it from the mortar, take one step, then stop, strike the spear and head-axe together, then step and stop again. At each halt, the medium takes a little of the rice and blood from the winnower and sprinkles it on the ground for the spirits to eat. When they have made half the circuit of the mortar, they change places and retrace their steps; for “as they take the gifts partly away and then replace them, in the same manner will the spirits return that part of the patient’s life which they had removed and he will become well and strong again.”

The blood and rice that remain after this dance are placed on nine pieces of banana sheaths. Five of these are carried to the pala-an. When it is ready to serve, the five men again go to the top of the structure and eat it, together with cooked rice, then they take the bamboo cooking tube, tie some of the sacred vines from behind the curtain and fasten it to one pole of the pala-an. The men in the house are free to eat and when they are done, the women dine.

Early the next morning, the medium goes to the house, removes the jars and the bundle of decorated rice from the taking, carries them to the family’s rice granary and places them in the center of the structure, covering them with six bundles of rice. This is an offering to the spirit residing there. For the next five days, the granary must not be opened.

Nothing more of importance takes place in the morning, but late in the afternoon, the people assemble in the house to drink basti, while one or more mediums summon the spirits. After a time, a sterile female pig is brought in and placed in the center of the room. Two men armed with long knives slice the animal open along the length of its stomach. An old man quickly slips in his hand, draws out the still palpitating heart and hands it to a medium, who in turn stokes the stomachs of members of the family, thus protecting them from intestinal troubles. She also touches the guests and the articles which have been used during the day. For the second day, the medium receives the head and two legs of the pig, a hundred fathoms of thread, a dish of broken rice and five bundles of unthreshed rice as payment. She is also given a small slice of the animal with rice and scatters it on the ground for the spirits to eat. When they have made half the circuit of the mortar, they change places and retrace their steps; for “as they take the gifts partly away and then replace them, in the same manner will the spirits return that part of the patient’s life which they had removed and he will become well and strong again.”

The medium performs the dawak and summons many spirits into her body. When the last of the superior beings has made its call, the medium goes to her home, carrying her payment for the day’s work. The townspeople remain to drink basti (sugarcane wine) and to sing dil-ong until well into the night.

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Several times each year. They anoint the head of each one with oil, put new bark bands on their “necks,” after which they kill a small pig. The medium mixes the blood of the slain animal with rice and scatters it on the ground while she recites the story of its origin. Then she bids the spirits from near and far to come and eat and to be kindly disposed.

In Bakaok and other villages, it is customary for the medium to summon several spirits at this time followed by the dancing of the tadek. The people of Luluno always hold a ceremony at the pinaing before the planting of the rice and after the harvest.

Following this ceremony in the village of San Juan, a miniature raft (taludong) is loaded with food and other presents and is set afloat. This carries provisions to any spirit who might have been prevented from enjoying the feast.

These stones are of particular interest as they present one of the few instances in which the Tinguians associates supernatural beings with natural objects.

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